

MEMOIRS

OF

LITERATURE.

MONDAY, September 7. 1713.

I.

DISSERTATIONES PHILOLOGICÆ de Die Mundi & rerum omnium Natali, complectentes Historiam Creationis juxta seriem & ordinem, a Moyse descriptam Cap. I. & II. Genes. Accedit Defensio Dissertationis de Origine Juris Naturalis, opposita Simonis Henrici Musæi, D. & in Acad. Kilon. Jur. Nat. & Gent. Prof. Vindiciis Juris Nat. Paradisei contra prædictam Dissertationem editis. Trajecti ad Rhenum, ex Officina Gulielmi vande Water, Acad. Typogr. MDCCXIII.

That is, *TWO PHILOLOGICAL DISSERTATIONS* concerning the Original of the World, containing the History of the Creation, as it is described by Moses in the Two First Chapters of Genesis, &c. Utrecht. MDCCXIII. In 4to. pagg. 640, and 204. Sold by Paul Vaillant in the Strand.

MR. *vander Meulen*, the Author of these Two Dissertations, is a Learned and Eminent Gentleman of *Utrecht*. He examines a vast Number of Questions relating to his Subject; and the Readers will find in this Book several Learned Enquiries. If I don't give a large Account of his Performance, 'tis because a Work of this Nature can hardly contain many new Observations, though it be otherwise very valuable. I shall therefore confine my self to some few Particulars.

It is well known, that many Divines have alledged the Words *bara Elohim* in the Beginning of *Genesis*, as a good Argument to prove the Trinity. Mr. *vander Meulen* declares, that he will not meddle with that Controversy, for fear of offending some Men, whom he calls *proud petty Doctors of Divinity*. He has already been attacked by them; but he informs us, that all their Anger proved very insignificant. *Dissentientium rationes adferre nobis non est animus*, says he, *nec hanc controversiam decidendam in me suscipio, ne forte meam falcem in alienam messem immisisse videar, & hac ratione quibusdam S. S. Theologiae Doctorculis superciliosis stomachum movere; quorum olim vanam & sine viribus iram in me provocasse memini*. I have read in a Book of *Sixtinus Amama*, that *Peter Lombard* was the first, who undertook to prove that there are Three Persons in God from the Words *bara Elohim*.

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Mr.

Mr. *vander Meulen* tells us, That when God designed to create *Eve*, he did not think fit that *Adam* should be the Spectator of such an Admirable Work, lest he should be terrified with the Sight of his Wound, and conceive a Disgust for his Wife upon that Account. To prevent this Inconveniency, says the Author, God caused a deep Sleep to fall upon him, and deprived him for that Moment of all Sense of Pain; and then when he awaked, God presented to him *Eve*, as a most lovely Bride; and *Adam* said, that she was Bone of his Bones, and Flesh of his Flesh, because God was pleased to let him know it during his Sleep.

Some *Rabbies* will have it, that our first Parent was both a Man and a Woman. *Rabbi Samuel*, Son of *Nachman*, does not scruple to affirm, that the First Man and the First Woman were created together, in such a manner that *Eve* cleaved to *Adam's* Shoulders, as if she had been glued to him with Pitch. Some Christians, says Mr. *vander Meulen*, have been so extravagant, as to maintain that ridiculous Opinion, against the Authority of the Holy Scripture, which says that *Adam* was alone in the Garden of Eden, and that therefore he wanted an Help meet for him.

Mr. *vander Meulen*, not contented with these Observations, undertakes to examine these Three Questions: 1. Whether the Rib, out of which *Eve* was created, belonged to the Right, or the Left Side of *Adam*? 2. Whether, after the Loss of that Rib, *Adam* was maimed; or an imperfect Man? 3. Why *Eve* was formed of a Rib, and not of the Dust of the Ground?

In Answer to the first Question, Mr. *vander Meulen* observes, that some are of Opinion that the Rib was taken from the Left Side of *Adam*, where his Heart lay, to denote that a Man and a Wife should be but one Heart, and to teach *Adam*, that he was bound to express upon all Occasions an extraordinary Love and Tenderness for his Wife. Be it as it will, says Mr. *vander Meulen*, our Anatomists find still Twelve Ribs on each Side of a Man.

In Answer to the Second Objection, importing that *Adam* was maimed, after he had lost one of his Ribs, some say that God gave him another Rib instead of that. Others maintain, that *Adam* had an useless Rib, as he was a private Man; but as he was the Head of all Mankind, that Rib was necessa-

ry to him for the Production of *Eve*, since she could not be produced by the natural Way of Propagation.

But why (which is the Third Question) was *Eve* formed of a Rib, and not of the Dust of the Ground, as well as *Adam*? Mr. *vander Meulen* answers, that this Sort of Creation was necessary to unite the first Husband and the first Wife with the strictest Bonds of Love. Had *Eve* been created of the Dust of the Ground, she would have been a Stranger to *Adam*. Had she been created out of his Foot, he might have despised her, and trampled upon her, as being very much his Inferior. Had she been produced out of his Head, she would perhaps have taken too much upon her self, and pretended to domineer, notwithstanding the Dignity of her Husband, and the Weakness of her Sex. It was therefore more proper that she should be taken from the Middle of *Adam's* Body, by which Means he could not but have a due Esteem for her, and look upon her as a Companion. This is the Doctrine of the Angelical Doctor: *Conveniens fuit, says he, mulierem formari de costa viri. Primo quidem, ad significandum, quod inter virum ac mulierem debet esse socialis conjunctio. Neque mulier debet dominari in virum; & ideo non est formata de capite: neque debet a viro despici, tanquam serviliter subiecta; & ideo non est formata de pedibus.* Hence it is that these Words are to be found in the Master of the Sentences: *Ego t accipio te in meam, non dominam, nec ancillam, sed conjugem: I take thee, not to be my Mistress, or my Servant, but to be my Wife.*

Mr. *vander Meulen* rejects with Indignation the Opinion of those Jews, mentioned by *Moses Barcepha*, who affirm, that *Adam* stood upon a rising Ground in the Terrestrial Paradise, when he bestowed a Name upon every Animal; that his Face was then as bright as that of *Moses* upon Mount *Sinai*; and that every Animal went before him, hanging down its Head in a most respectful Manner, without daring to look upon him.

It appears from this Work, that the Learned Author is a very Pious Man: His Explanations are Orthodox; and therefore those Divines, who have already attacked him, will have no Pretence to pick up a new Quarrel with him.

† Disb. 4. cap. 28.

II.

A FURTHER ACCOUNT of the
HISTORY and MEMOIRS of
the Royal Academy of Sciences
for the Year 1710.

BEFORE I proceed to give a further Account of this Work, I must observe, that when I mentioned in the First Extract† the Reflexions of Mr. Cassini, Junior, upon the Observations of the Flux and Reflux of the Sea, made at Dunkirk, and Havre de Grace, I forgot to put the Readers in Mind, that I have inserted a pretty large Account of those Reflexions in the 1st Volume of these Memoirs, Numb. XLVII.

Chymistry.

I. Mr. Boulduc, who has undertaken to examine several Purging Medicines, has imparted to the Academy his Observations upon *Rhubarb*. He has dissolved it in Water and Spirit of Wine; and the Tincture extracted by Water, proved much stronger than the other: Which shews, that the Purging Quality of *Rhubarb* lies rather in its Salt, than in its Sulphur. The Tincture, just now mentioned, and a solid Extract of it, are very good Purges; but the very Substance of the *Rhubarb* purges better still.

II. Father Tachard, a Jesuit, Missionary in the East-Indies, sent from Pondichery to Mr. de la Hire in 1709. Two short Pieces containing several Particulars relating to the Natural History of the Indies. The most considerable treats of the Nature of *Lacca*.

Such is the Name of several Sorts of dry Pastes made Use of by Painters; but what is more properly called *Lacca*, is a Gum or Rosin, Red, Hard, Clear, Transparent, and Brittle, which comes from Malabar, Bengala, and Pegu.

It appears from the Papers of Father Tachard, just now mentioned, that small Red

Ants stick to different Trees, and leave upon their Boughs a Red Moisture, the Surface whereof grows hard immediately, and then the whole Substance in Five or Six Days. One might think it is not a Production of Ants, but a Juice which they draw out of the Tree by making small Incisions in it; and indeed when a Bough is pricked near the *Lacca*, a Gum comes out; but that Gum is of a different Nature from *Lacca*. Ants feed upon Flowers; and because the Flowers that grow upon Mountains are finer, than those that grow along the Shores of the Sea, the Ants which live upon Mountains, make the finest and reddest *Lacca*. Those Ants are like Bees, whose *Lacca* is their Honey. They work only Eight Months in a Year, and are idle the remaining Part of the Time, by reason of continual Rains.

To prepare the *Lacca*, they take it off from the Boughs to which it sticks; they bruise it in a Mortar, and throw it into boiling Water; and when the Water is well tinged, they put in other Water, till it ceases to be dyed. Afterwards they lay that Tincture in the Sun, to make Part of the Water evaporate; and then they put the thick Tincture into a thin Cloth, and bring it near the Fire, and strain it through the Cloth. That which comes out first, consists of transparent Drops, and is the finest *Lacca*. The next, which is strained harder, or scraped from the Cloth with a Knife, is browner and cheaper. It appears from Mr. Lemery's Chymical Observations upon *Lacca*, that it is neither a Gum nor a Rosin, but a mixed Body partaking of both.

III. Notwithstanding the great Difference observable between Vegetables and Minerals, Mr. Homberg is persuaded, that the same Sulphur is an Ingredient of both. His Experiments with a Burning Glass, mentioned in the History of the Academy for the Year 1709 prove, that Metals deprived of their Sulphur, and consequently incapable of being melted, do easily resume a Vegetable Sulphur, and together with it their Fusibility, and their Metallick Form. Mr. Homberg adds, that a Metallick Sulphur may be conveyed into a Vegetable Matter; as a Vegetable Sulphur is conveyed into a Metallick Body, and turns it again into Metal.

The Smoak that comes out of Metals melted in a Burning Glass is their Sulphur; but

† See the last Memoirs.

because it vanishes into the Air, one can make nothing of it. Iron and Pewter are the only Metals, which being melted together send up such a thick Smoak, that it may be gathered, since it turns into a Kind of Cotton. Mr. *Homburg* dissolves it without any Heat in distilled Vinegar, deprived of its Oil, as much as is possible. That Vinegar grows reddish, fat, and thicker than it was; and if it be distilled in that Condition, yields after a great deal of Phlegm a true Oil, which takes Fire as easily as the Spirit of Wine, and swims upon the Water, as the essential Oils of Plants.

But because one might think, that this Vinegar contains still a little Oil, Mr. *Homburg*, in order to remove that Scruple, made the same Operation with the Spirit of Vitriol, which is thought to have no Oil, and the Success proved the same.

'Tis observable, that Vinegar cannot dissolve the Matter, just now mentioned, with Fire. It is not the great Force of an Agent, says Mr. *de Fontenelle*, that produces a certain Effect; but its being proportioned to the Subject on which it works.

Mr. *Homburg* having observed, that *Zink*, a Mineral whose Nature is little known, sent up in a Burning Glass the same Smoak as a Mixture of Iron and Pewter, made the same Experiments upon it, as upon that Mixture, and the Effects proved exactly the same. From whence he infers with great probability, that *Zink* is but a Natural Mixture of Iron and Pewter; which he confirms by some other Observations.

IV. The next Article contains an Account of Count *Marfigli's* Chymical Operations upon Sea-plants, especially Red Coral. I have said in the first Extract of this Work, that I could not enlarge upon this Head. Mr. *Lemery* has also made several Experiments upon Coral; but it had been taken out of the Sea long ago, and stripped of its Bark.

V. This Article concerns a new *Phosphorus*. So they call every thing that casts a Light by some Artificial Preparation. All the *Phosphorus's*, that are known hitherto, have some Imperfection, which seems to lessen their Glory. That which is made with Urine, wants some Extraneous Heat to shine and to be kindled. The *Smaragdin* requires a great deal of that Heat. The *Bo-*

logna-Stone, and the *Phosphorus* of *Baldinus*, have their Effect only in the Day. Distilled Oils of Cloves, Cinnamon, &c. are only kindled without Fire, when they are mixed with some Spirits of Nitre well cleared of their Phlegm. The *Phosphorus*, invented by Mr. *Homburg* in 1692, does not become luminous, unless it be rubbed hard, or struck with a hard Body. But the same Mr. *Homburg* has found out a *Phosphorus* free from all those Imperfections. It neither wants a Mixture of new Matter, nor any Heat, nor any Motion: It needs only be exposed to the Air; and then it is inflamed in one or two Minutes, and sets any combustible Body on Fire, and its Effect is the same Night and Day.

It is a Powder either Black, or Brown, or Red, or Green, or Yellow, according as it has been wrought, and according to the Degree of Fire which it has had. It is taken from fecal Matter, a strange Original of such a subtil and Celestial Light. Mr. *Homburg* believes he may also take it from Urine; nay, he is of Opinion that Urine managed according to the Method which he has found, will yield a greater Quantity of *Phosphorus*, than it does according to the usual Method.

He has made Three different Sorts of that Powder. All of them set combustible Matters on Fire; but the First without being kindled, the Second by being kindled like a Coal, and the Third by being kindled like a Wax-Candle.

Mr. *Homburg* designs to publish the Preparation of his *Phosphorus*, and a Series of many Curious Operations upon the Matter of which it is formed.

VI. The next Piece, for which Mr. *de Fontenelle* refers the Reader to the *Memoirs* of the Academy, is a Discourse of Mr. *Homburg* upon *Artificial Vegetations*. A large Account of that Discourse may be seen in the 1st Volume of my *Memoirs*, Numb. LIV.

Botanicks.

I. The *Pareira brava*, (a Portuguese Name, which signifies wild Vine,) is a Root that comes from Brazil. It was unknown to *Piso*, whose Natural History of that Country came out in 1648. Mr. *Amelot*, Counsellor of State, is the first who brought it into France.

France, at his Return from his Embassy into Portugal, in the Year 1688.

Mr. Geoffroy has seen Two Sorts of *Pareira brava*. The First, which is most in Use, is brown outwardly, and of a yellow brownish Colour in the Inside. The Second is white outwardly, and in the Inside of a yellow Citrin Colour. They have both a hard Substance, and yet porous and spongy. They have a bitter Taste mixed with a Sort of Sweetness, like Licorish. They are sometimes of the Bigness of one's Thumb.

The Portuguese ascribe extraordinary Virtues to that Root; and Mr. Geoffroy's Experiments are sufficient to shew, that it ought to be reckoned among the most useful Plants. He assures us, that it seldom fails to cure a Nephretick Cholick. He does not believe, that it bruises the Stone in the Kidneys, or in the Bladder; but it dissolves the slimy Matter, which glues together in the Kidneys the Sand and the Gravel, of which Stones are formed: And indeed, after the taking of some *Pareira brava*, 'tis an usual thing to void a great deal of Sand.

Mr. Geoffroy has applied that Remedy with good Success, to some sick Persons afflicted with Ulcers in the Kidneys and the Bladder, which occasioned a Suppression of Urine. The Use of the *Pareira brava* did quickly remove that Suppression, and clean the Ulcers by Degrees; and at last, by adding to that Remedy the Balm of *Copaua*, some sick Persons have been perfectly cured.

Since the *Pareira brava* easily dissolves slimy Matters, Mr. Geoffroy infers from thence, that it would be good for the Humoral Asthma, which is occasioned by thick and clammy Phlegms oppressing the Cavities of the Lungs, and for the Jaundice, which proceeds from a very thick Bile. His Conjecture did frequently prove true, especially upon Two remarkable Occasions.

An old Man of Seventy Two Years, very weak, and almost choaked with Phlegm, having taken Two Glasses of Infusion of *Pareira brava*, threw up so great a Quantity of slimy Matter and Phlegm, that he seemed to vomit, and was perfectly cured of his Fit.

A Woman tormented with a violent Cholick, and a great Pain under the Liver, had the Jaundice at the same time. After she had been blooded in the Arm and the Foot, Mr. Geoffroy made her take Three Glasses of Infusion of *Pareira brava*, half an Hour one

after another. Soon after the Third Glass, the Pain ceased; she voided a yellow Matter by the Stools, and a great deal of Urine. She continued to take a Dose of *Pareira brava* every Four Hours: Her yellow Colour vanished away entirely; and in Twenty Four Hours she did perfectly recover. From that Time she felt a Fit of Cholick now and then; and the Use of the same Remedy did constantly cure her.

The Dose of that Root consists of Two Drams cut into small Pieces, which must be boiled in Three Half-Septiers of Water, till the Liquor be reduced to a Chopine. That Decoction ought to be strained, and divided into Three Glasses, which must be drank as hot as Tea, with a little Sugar. This Root may be also given in Substance pulverized, in a Dose of Twelve or Eighteen Grains.

Such extraordinary Virtues, says Mr. de Fontenelle, that are certainly known to be in the *Pareira brava* may induce us to believe, as the Portuguese do, that it cures the Dysentery, the Spitting of Blood, the Squincy, the Bitings of Venomous Beasts, and malignant Fevers.

II. This Article concerns those Trees, which died in the great Frost of the Year 1709. That Frost proved so violent, that it killed a prodigious Number of Trees all over France; but it was observed, that this Mortality did not reach all Sorts of Trees indifferently. The hardest, and those that keep their Leaves in the Winter, such as Laurels, Cypress-trees, and green Oaks, and among the others that are more tender, such as Olive-trees, Chestnut-trees, and Walnut-trees, those that were older and stronger, died in greater Quantity.

The Cause of this seeming Oddness was enquired into in the Academy. Mr. Cassini, Junior, alledged a very plain Reason with respect to old Trees. He said, he had observed that the great Frost had taken off the Bark from the Wood: And indeed it is more natural, that the Bark should stick closer to the Wood in young Trees, which have more Juice, and a more Oily one. Now because, according to the common Opinion of Philosophers, Trees receive their Nourishment chiefly through the Bark, it stands to Reason that those, whose Bark did more easily lose its Communication with the Wood, should also die more easily.

Dr.

Dr. Chomel gave another Reason, which is a general one. There was a very hard Frost, afterwards a Thaw, and then a Second Frost as hard as the first. Wherefore the Moistness of the Thaw, of which the Trees were full, froze up, that is, stretched it self with great Violence and Quickness, and made upon the Fibers, and all the Organical Parts of Trees, an Impression so much the greater, as it met with more Resistance. But 'tis certain it found a greater Resistance in the hardest Trees. It tore therefore and destroyed those Organical Parts, Fibres, Vesicles, &c. and rendred them unfit for Vegetation.

Many Trees, which seemed to have escaped that cruel Winter, because they shot again Boughs and Leaves at the Rise of the Sap in the Spring, got no Benefit by the Sap of the Autumn, and wholly died. When they were cut, they appeared blacker and more blasted in the Middle, than in the softer Part and the Bark. The Middle, which is harder, was more damaged than the softer Part, and already dead, whilst the softer Part preserved still a small Remainder of Life.

III. In the next Article, Mr. de Fontenelle gives an Account of a Sort of Corn, called *Ergot*. The Academy received in the Year 1710. some Relations about a Gangrene, which was grown pretty common in some Countries of France, especially in the *Orleanois* and the *Blefois*. Mr. Noel, a Surgeon of *Orleans*, writ to Mr. Mery, That within the Space of a Year, above Fifty Men, or Children, came to his Hospital, being afflicted with a dry, black, and livid Gangrene, which constantly began with the Toes, spread it self more or less, and sometimes reached to the upper Part of the Thigh: He added, That he had seen but one sick Person affected in the Hand. In some the Gangrene went off, without any Remedy; in others, it was cured with the Help of Scarifications and Topicks: Four or Five Persons died after the Amputation of the gangrened Part, because the Illness reached to the Trunk of the Body. What is most surprising, is, that Women (excepting some young Girls) were not affected with that Disease.

The Academy was informed, that a Peasant near *Bleis* had been tormented with it in a more cruel Manner. He lost first all the Toes of one Foot, and then the Toes of the

other, afterwards the remaining Part of his Feet, and at last the Flesh of both Legs and Thighs. When this Relation was drawn up, the Cavities of the Bones of the Hips began to be filled with a good new Flesh.

It is highly probable, that this strange Disease, which seldom affects any body but poor People, and in a Time of Dearth, proceeds from bad Food, especially from a certain black Corn, called *Ergot*, because it comes near the Figure of an *Ergot* (Spur) of a Cock. Dr. Fagon, First Physician to the King, explains the Production of that Corn in the following Manner.

There are Fogs, which spoil Wheat; and most of the Ears of Rie preserve themselves against those Fogs with the Help of their Beards. When they are affected and penetrated with that malignant Moisture, it rots the Skin wherein the Grain is enclosed, and alters the very Substance of the Grain. By which means the Sap, being no longer confined within the usual Bounds, gets into it more copiously, and gathering irregularly, forms a Kind of a Monster, which proves hurtful, because it consists of a Mixture of that superfluous Sap with a malignant Moistness.

The *Ergot* is only to be found in Rie. Whether the same Causes that produce the Barrenness of a Year, produce also the *Ergot* in greater Quantity; or whether it be that in a bad Year poor People do not separate it from good Corn, which is very scarce among them, it is only at that Time, and among poor People, that the Gangrene above-mentioned is to be found. Mr. Noel says in his Letter, that because the Rie of *Sologne* in 1709. contained almost a Fourth Part of *Ergot*, as soon as the Peasants had eaten of that bad Bread, they were almost drunk; and then the Gangrene did frequently come in: He adds, that in *Beaufse*, where there was very little *Ergot*, those Accidents were not known.

The Academy, being intent upon the publick Good in every thing wherein they may be concerned, writ to Count de *Pontchartrain* what they knew of the ill Effects of the *Ergot*, that he might give such Orders about it, as he should think most proper. The King approved the Motion of the Academy, and ordered that Minister to write to the Intendant of *Orleans*, that he should inform the Peasants in his District of the great

great Danger arising from the Use of *Ergot*, and oblige them to pick out their Corn very carefully before it should be grinded.

At the same Time Mr. *de la Hire*, Junior, writ to a Friend of his, well skilled in Natural Philosophy, who was in the Country, and desired him to enquire of the Farmers what they took to be the Cause of the Production of *Ergot*. He also desired him to feed some Hens with that Corn, and to observe what would happen to them, and to sow some in order to know whether it would grow. He had a satisfactory Answer to these Three Heads.

That pernicious Corn grows more plentifully in a moist and cold Soil, and in a rainy Year. A certain Sort of Rie, which is sowed in *March*, is more infested with it, than that which is sowed in *Autumn*.

Hens will eat no *Ergot*, as soon as they know it; and tho' it be mixed never so dexterously with their Meat, they had rather be Three Days without eating. And yet it does them no Harm, when they eat it unawares; and they lay their Eggs as usually.

The *Ergot* does not grow; which is very natural, says Mr. *de Fontenelle*, and at the same time a very happy thing.

IV. I shall give no Account of the next Article: It concerns the External Motions of Plants. Mr. *Parent* has undertaken to shew, why Plants do always shoot their Stalks vertically; why they turn towards the greatest Air; why Flowers open or shut in certain Circumstances, &c.

V. The next Article contains the Observations of Count *Marfigli* upon Sea-plants. I have given an Account of it in the First Extract, and mentioned all at once the several Parts of the *History of the Sea* written by that Author.

VI. Four Botanical Observations make the Subject of this Article. It appears from the first, that Corn will bear no Ears in *France*, unless it be a whole Winter in the Ground.

I must refer the Lovers of Mathematicks to the Book it self for the Mathematical Pieces, which concern Magical Squares; the Construction of Equations; an Integral given by the Marquis *de l'Hopital*, or the Pressions of Curbs in general; Central Forces inverted; the Motion of the Moon; Refra-

ctions; Spots in the Sun; Eclipses of the Sun and Moon; the Refractions of a Kind of Tale; the Resistance of Solids, &c.

Mr. *de Fontenelle* informs us, that Mr. *O-laine*, an Irish Gentleman, has invented an Engine, to mould a very great Number of Candles all at once, and very easily. The Tallow is so well prepared, that they burn very well without running: Besides, they have no ill Smell, and are almost as dry as Wax.

Mr. *de Fontenelle* has inserted at the End of the *History* of the Academy, the Characters of Two Members deceased, viz. Mr. *de Chazelles*, whose Place has been filled up by Mr. *Ozanam*; and Dr. *Guglielmini*, who has been succeeded by the Earl of *Pembroke*. I have given the Character of Dr. *Guglielmini* in the II^d Volume of these *Memoirs*, pag 312. & seq.

There is at the End of the *Memoirs* of the Academy, a Discourse written by Mr. *Lapeyronie*, which was sent to that Academy by the Royal Society of Sciences established at *Montpellier*, to keep up the intimate Union which ought to be between them, as making but one Body, according to the Statutes granted by the King, in *February* 1706. That Discourse contains some Observations upon small Hen-Eggs without Yolk, commonly called Cock's-Eggs. It is commonly believed, that Cocks lay Eggs; and that if those Eggs are kept in Dung, winged Serpents, called Basilisks, come out of them. This popular Error is only grounded upon an Ancient Tradition, the Falsity whereof has been fully demonstrated by Mr. *Lapeyronie*. He was surprised to find in the Middle of those Eggs, something not unlike a small twisted Serpent; but he explains that Phenomenon, and shews how it comes to pass, that those Eggs have no Yolk.

This Discourse of Mr. *Lapeyronie* brings into my Mind a Passage of *Lambecius* †, whereby it appears, that the popular Error just now mentioned, has occasioned the setting up of a publick Monument. That Author tells us, that there is at *Vienna*, near a Place called *der heilingen-creutzer-Hoff*, a Figure of a Basilisk, partly of Stone, and part-

† *Commentar. de Bibliotheca Vindobonensi*, Lib. VII. Addit. VI.

ly of Iron, above the Door of a House, with an Inscription under that Animal, importing, that "in the Year 1212, under the Reign of *Frederick II.* a Basilisk was born of a Cock, and that the Well, in which that Animal was found, was filled up with Earth, doubtless because it had killed many People with its Venom; and that Care was taken to renew that Monument in the Year 1577". What I have † said of a Picture of Four *Lycanthropes*, exposed to the publick View in a Church, may be applied to this Monument.

† In the II^d Volume of these Memoirs, pag. 147.

III.

HEXAPLORUM ORIGENIS
quæ supersunt, multis partibus
auctiora, quam a Flaminio No-
bilio & Joanne Drusio edita fue-
rint. Ex Manuscriptis & ex Li-
bris editis eruit & Notis illu-
stravit D. BERNARDUS
DE MONTFAUCON,
Monachus Benedictinus e Con-
gregatione S. Mauri. Accedunt
Opuscula quædam Origenis anec-
dota, & ad calcem Lexicon He-
braicum ex Veterum interpretati-
onibus concinnatum, itemque
Lexicon Græcum & alia, quæ
præmissus initio Laterculus indi-
cabit. Parisiis, apud Ludovicum
Guerin, sub signo S. Thomæ A-
quinatis; Viduam Joannis Bou-
dot, sub signo Solis aurei; & Ca-
rolum Robustel, sub signo Ar-
boris Palmæ Via Jacobæa.
MDCCXIII.

That is, *THE REMAINS of ORI-
GEN's HEXAPLA*, much larger
than those that have been published by
Flaminius Nobilius and John Dru-
sius, collected out of Manuscripts and
Printed Books, and illustrated with
Notes, by DOM BERNARD
DE MONTFAUCON, a Bene-
dictin Monk of the Congregation of
St. Maur. To which are added,
some Pieces of Origen never be-
fore published; and at the End, Two
Lexicons, the one Hebrew, and
the other Greek, &c. Paris.
MDCCXIII. Two Volumes in
Folio. Vol. I. pagg. 708. Vol. II.
pagg. 636. Sold by Paul Vaillant
in the Strand.

ALL the Learned, both Ancient and
Modern, acknowledge that among the
best Works of Origen, his *Hexapla* are the
most considerable. That Illustrious Father
undertook to publish in Six Columns the
Hebrew Text of the Old Testament in *Hebrew*
Characters, the same Text in *Greek* Letters,
and then the *Greek* Translations of *Aquila*,
Symmachus, the *Septuagint*, and *Theodotion*;
which is the Reason why that Work was
called *Hexapla*. The Usefulness of such an
Undertaking, in Order to understand the
Holy Scripture, is so obvious, that it were
needless to enlarge upon it. Hence it is
that the Fathers, and the most Ancient Ec-
clesiastical Writers, especially those who
published Commentaries upon the Sacred
Books, express all along the highest Esteem
for the *Hexapla* of Origen. Such are among
the *Greeks*, *Eusebius*, *Diodorus*, *St. Chrysostom*,
Theodoret, *Procopius*, and others; and *St. Je-
rom* among the *Latins*.

A Work of so great an Importance, per-
formed with so much Labour and Expence,
should have been preserved with the utmost
Care; and yet it has been lost above Eight
Hundred Years, insomuch that we have not
any one Part of it, though never so small,
such as it came from Origen's Hands; nor
can it be hoped, that so great a Loss should
ever

ever be made up. After the Restoration of Letters in Europe, some Learned Men undertook to collect the scattered Remains of the *Hexapla*. The First who went about it, was *Flaminius Nobilius* in his *Greek Bible* printed at Rome in 1587. He inserted in his Notes as many Fragments of *Aquila*, *Symmachus*, *Theodotion*, and other Translators, as *Morinus* could get out of the Roman Manuscripts, and the Works of the Ancients. *Drusus* made a larger Collection of the Fragments of the Ancient Greek Translations of the Old Testament; and it came out after his Death with his Learned Notes.

Above Twenty Three Years ago, Father *de Montfaucon* resolved to publish a Collection of the same Nature. He quickly perceived, that *Drusus's* Performance was very imperfect, and he found out such a vast Number of Fragments in France and Italy, especially at Rome, that the Collection of *Drusus* does not amount to the Fifteenth Part of what he has collected.

The Learned *Benedictin* has only printed the first Chapter of *Genesis* in Six Columns, as it was in *Origen's Hexapla*; but in all the following Chapters, he has been contented to insert the Fragments of *Aquila*, and other Ancient Interpreters, in such a manner that they may be immediately compared with the Hebrew Original, the Version of the *Septuagint*, and the Vulgar Latin.

For Brevity sake, when two or three, or more Interpreters translate in the same Manner, Father *de Montfaucon* does not repeat their Version, as *Origen* did; but only sets down their Names with their Initial Letters.

There are only Two Columns in this Work. The First contains the Words of the Original, and the Fragments of the Ancient Greek Translations. In the Second Column, the Readers will find a Latin Translation of the Hebrew, and Greek Versions, attended with the Vulgar Latin in a different Character.

Dom *Bernard de Montfaucon* has added several Notes at the End of each Chapter, wherein he shews from whence the Fragments of the Ancient Translations have been taken; and then endeavours upon several Occasions to assert the true Reading. He has also inserted in his Notes many select Passages out of the Fathers, and other Ancient Writers, especially of those, whose Works are lost, excepting some Fragments to be found in

the Manuscript *Catena*. Besides, he has extracted out of *Drusus's* Notes those that appeared to him most useful.

He has thought fit to observe all along the Order of *Origen's Hexapla*, by inserting the Hebrew Text in the first place, and then *Aquila*, *Symmachus*, the *Septuagint*, and *Theodotion*; and when he has found any Fragments of the Three other Editions, viz. the Fifth, the Sixth, and the Seventh, he has inserted them next to the others.

As for what concerns the Latin Translation of the Hebrew Text, he generally follows that of *Santes Pagninus*, or *Arias Montanus*, excepting some Places, the Version whereof is too barbarous; for, says Father *de Montfaucon*, how can any one bear that the Hebrew Word *אֵרָא*, whenever it signifies *Anger*, should be rendered *nasus*, and *Nasus Dei* instead of *Ira Dei*? He has also very carefully inserted the Asterisks and Obeli to be found in Manuscripts. When any Fragments have been translated out of Latin into Greek, or when they are dubious, the Readers will find them inclosed between Two Crotchets.

Father *de Montfaucon* is very much indebted for this Edition of the *Hexapla* to the Bishop of Metz, the Abbot *de Louvois*, the late Mr. *Clement*, Mr. *Boivin*, and the Abbot *de Seignelay*, who have freely communicated to him the Manuscripts which he wanted out of the King's Library, and others. He has also made Use of a very Ancient and Beautiful Manuscript of the Prophets belonging to the Jesuits of Paris; but he was not allowed to keep it above Four Days. Father *Lequien* has likewise imparted to him the Papers of Father *Combesis*, which have afforded him several valuable Readings in *Genesis* and *Exodus*. Lastly, when he was in Italy, the Vatican Library, and that of the Monks of *S. Basil* at Rome furnished him with many Materials for his Edition of the *Hexapla*. He seems to complain, that the Keeper of the Vatican Library did not allow him to consult the Manuscripts as freely, as he could have wished. *Lucas Holstenius* made the same Complaint, as may be seen above, pag. 102. col. 1.

This is the Substance of Father *de Montfaucon's* Preface. I proceed to his Preliminary Discourse upon *Origen's Hexapla*. That Discourse is divided into XI. Chapters.

I. In the First, the Author treats of the Names *Tetrapla* and *Hexapla*, and of the Form of those Works.

1. *Origen*, *Eusebius*, *St. Epiphanius*, and *St. Jerome* use the Words *Tetrapla* and *Hexapla* in the Plural Number; but the latter *Greeks* use more frequently *Tetraplum* and *Hexaplum* in the Singular. The *Tetrapla* are also called by many *Greek* Authors τετρασίλιον, that is, *quadruplex columna*; the *Hexapla* ἑξασίλιον, that is, *sextuplex columna*; and the *Octapla*, οκτασίλιον. Those Copies, which contained only the Version of the *Septuagint*, were called *Hapla* by the Transcribers. The Author proves these Observations by several Passages. He adds, that the Word *Enneapla* is not to be found in the Ancients.

2. It appears from *St. Jerom's* Preface to the *Chronicles*, that *Origen* published the *Tetrapla* and *Hexapla*, to enable the Readers to judge of the true Sense of the Scripture by comparing together several Translations, and following those that were the same in the greatest Number of Translators. But because such a Method is not always safe, the Work of *Origen* was of great Use upon another Account; for those who had some Skill in the Original Language, might by that Means observe which of all the Translators came nearer the *Hebrew* Text. *Origen*, in his Commentary upon *St. Matthew*, alleges another Reason for undertaking such a Work. He designed to mend the common or vulgar Translation of the *Septuagint*, which had been corrupted through the Boldness and Ignorance of Transcribers. To that end, he supplied the Omissions of that Version out of other Editions, and prefixed an *Asterisk* to every Addition. In the next place, he distinguished with *Obeli* what was in that Translation, and did not appear in the *Hebrew* Original. And to confirm the Truth of his Emendations, he published the *Hebrew* Text, and the other *Greek* Translations in several Columns, that every body might see he had done nothing without Authority.

3. *Father de Montfaucon* undertakes to prove against *Valesius*, that the *Tetrapla* came out before the *Hexapla*; and maintains, that *Origen* did not mend the Translation of the

Septuagint in the *Tetrapla*, but in the *Hexapla*. The Reasons which he alleges for it are too long to be inserted here.

4. Our Author enquires into the Time when *Origen* published the *Hexapla*; and having examined what *M. Huet* and *Tillemont* say upon that Head, ingenuously owns that the Ancients do not afford us a sufficient Light to form any solid Conjecture about it.

5. As for what concerns the Disposition of the *Tetrapla* and *Hexapla*, there can be no doubt about it. The *Tetrapla* contained in Four Columns the Editions of *Aquila*, *Symmachus*, the *Septuagint*, and *Theodotion*, in the same Order as they are here named. *Origen* inserted in the first Column the Version of *Aquila*, because he translated the *Hebrew* Original almost Word for Word; in the Second Column, the Translation of *Symmachus*, because it was still more literal than those of the *Septuagint* and *Theodotion*; Lastly, he inserted the *Septuagint* before *Theodotion*, because the latter seems to follow them closely.

As for the *Hexapla*, 'tis also certain that the First Column exhibited the *Hebrew* Text in *Hebrew* Characters; and the Second, the same Text in *Greek* Letters; and that the Four Translations just now mentioned, filled up Four other Columns in the same Order, as in the *Tetrapla*.

Origen added Two other Editions, viz. the Fifth and the Sixth to some Books of the Holy Scripture in his *Hexapla*; and because those Books appeared in Eight Columns, that Part of the *Hexapla* was called *Octapla*. The same Father added also a Seventh Edition in some Books of that great Work; and therefore they might have been called *Enneapla*; but none of the Ancients, as has been said above, did ever use that Word, speaking of *Origen's* *Hexapla*. *Father de Montfaucon* has inserted in this Section a Specimen of the *Tetrapla*, *Hexapla*, *Octapla*, and *Enneapla*.

6. None of the Ancient or Modern Writers did ever say in what Books of the *Hexapla* *Origen* had inserted the Fifth, Sixth, and Seventh Translations. *St. Jerom* has only these Words: *Nonnulli vero Libri, & maxime hi, qui apud Hebraeos versu compositi sunt, tres alias Editiones additas habent.* *Father de Montfaucon* shews by several Examples, that these
Three.

Three Translations were to be found in the *Psalms* and the *Minor Prophets*; and the *Fifth* and the *Sixth*, in the *Song of Solomon*, and the *Pentateuch*. He has not been able to find any Fragments of those Three Versions in *Job* and the *Proverbs*. The Author does not doubt that those Three Interpreters translated all the Books of the Old Testament. If it be asked, Why *Origen* did not insert their Translations in every Book of the *Hexapla*? Father *de Montfaucon* answers that Question by asking another Question: Why did *Origen*, says he, insert only the Versions of *Symmachus* and the *Septuagint* in the *Lamentations* of *Jeremiah*, though they were also translated by *Aquila* and *Theodotion*?

7. The Margins of *Origen's Hexapla* were full of his own Notes, the greatest Part whereof consisted of *Greek* Explications of proper *Hebrew* Names. That Ancient Father had also prefixed several Annotations to each Translation contained in the *Hexapla*. The Loss of those Annotations or Prologues is very considerable; for they contained an Historical Account of those Translations, and shewed in what place each of them had been found.

8. The Readings of the *Samaritan* and *Syriack* Editions do frequently appear in the Margins of the most Ancient Books, which exhibit the Fragments of the *Hexapla*; viz. the Readings of the *Syriack*, in the greatest Part of the Old Testament; and those of the *Samaritan*, only in the *Pentateuch*. Besides, those Readings are to be met with in the Fathers of the Fourth, Fifth, and following Ages. Father *de Montfaucon* will not affirm, that *Origen* himself inserted those Readings in the Margin of his *Hexapla*.

9. It is a Question, Whether *Origen*, or those other Ancient Authors, who in their Commentaries upon the Scripture quote the Readings of the *Samaritan* and *Syriack* Editions, expressed them in *Greek*, out of the *Samaritan* and *Syriack* Translations, or out of a *Greek* Version of those Translations. Father *de Montfaucon* is inclined to believe, that those Ancient Writers made Use of a *Greek* Translation of the *Samaritan* and *Syriack* Editions; however he will not be positive about it.

II. The Second Chapter runs upon the *Hebrew Text*, and contains Four Sections.

1. The Author shews, that the *Hebrew Text* inserted in the *Hexapla* was the same with ours, and not the Ancient *Samaritan*. 2. He gives a Specimen of the Ancient *Hebrew* Characters. 3. He shews how the Resemblance of some *Hebrew* Letters has occasioned a prodigious Number of various Interpretations. 4. He says something of the Ancient Way of reading *Hebrew*, which was very different from ours; and refers the Reader upon this Head to his Discourse prefixed to the *Hebrew Lexicon* at the End of this Work.

III. In the Third Chapter, the Author treats of the History of the *Septuagint*, that goes under the Name of *Aristeas*.

1. He gives a compendious Account of *Aristeas's* History.

2—5. Afterwards he mentions what *Aristobolus*, *Philo*, *Josephus*, *Justin Martyr*, and *St. Epiphanius* have said concerning the History of the *Septuagint*, and shews how they differ from *Aristeas*, and among themselves. All those things are too well known to dwell upon them.

6. Father *de Montfaucon* reduces the whole Controversy about the History of the *Septuagint* to these Three Questions. 1. Whether the Relation that goes under the Name of *Aristeas*, and which says that the *Septuagint* translated the Sacred Books, being all met together, without any Mention of the Inspiration of the Holy Spirit, be the true and Genuine Relation? Or whether it be that, which affirms that the *Septuagint* translated those Books in Seventy Cells; or Two and Two, in Thirty Six small Lodges; and that they did it under the Direction of the Holy Spirit? 2. The Second Question is this, Whether the *Septuagint*, or those who first translated the Scripture into *Greek*, translated only the *Pentateuch*, or all the Books of the Old Testament? 3. The Third Question is, Whether *Aristeas's* History, such as it came out at first, or as it has been quoted by *Justin Martyr* and *St. Epiphanius*, is a Genuine or Supposititious Book.

7. In Answer to the First Question, our Author rejects, as all Learned Men do after *St. Jerom*, what has been said by some Fathers of the Seventy Cells, or Thirty Six Lodges, in which the *Septuagint* made their Versions; of their perfect Agreement in their several Translations; and of their being inspired by

the Holy Spirit in the Performance of that Work. These are mere Fictions, which have been added to the History of *Aristeas*; and they confirm what the Learned Mr. *Dodwell* * says, that several Fathers were too credulous in Matters of Fact. Dom *Bernard de Montfaucon* appears very sensible of it.

8. As to the Second Question, the Author follows the Opinion of the Learned, in *St. Jerome's* and our own Time, who believe that the Septuagint, or those who first translated the Holy Scripture out of *Hebrew* into *Greek*, translated only the Five Books of *Moses*. These Translators, says Father *de Montfaucon*, have been much more successful than those, who interpreted the other Books of Scripture, and their Style is quite different.

9. Our Author, in answer to the Third Question, Whether the History of *Aristeas* be genuine or spurious? sets down with great Perspicuity the Arguments alledged on both Sides, without giving his Opinion; but he seems to believe that it is a spurious Book. This Article might afford me a great deal of Matter; but why should I enlarge upon Things, that are known to all the Learned?

IV. In the next Chapter, Dom *Bernard de Montfaucon* discourses of the Translation of the Septuagint, as it was in the Hexapla.

1. That Translation was already corrupted in *Origen's* Time, as it appears from the very Words of that Father, who says the Copies were spoiled in many Places, either through the Carelessness of some Transcribers, or the Boldness of others; or because they were wrongly mended, and also because those who undertook to mend them, did not scruple to add or leave out many Things. To this *St. Jerome* adds, That those who first Translated the Prophets, omitted designedly several Things that were in the *Hebrew* Original, not thinking it proper that they should be read by the *Greeks* and other profane Nations. In order to mend that Translation, *Origen* corrected the Faults that were in it out of other Versions: He added what had been left out, and cut off what was superfluous; but in such a manner as to leave the

first Readings, only marking with *Asterisks* what was to be added or changed, and with *Obeli* what was to be omitted. The following Passage deserves to be inserted here in the Author's own Words: I dare say it will be very acceptable to the Readers.

" Nec abs re erit hic omnes Scripturæ li-
" bros percurrere, ut quid in singulis ab
" Origene præstitum fuerit uno intuitu pos-
" sit studiosus Lector carptim observare. In
" Genesi, ut ex iis quæ supersunt fragmentis
" existimare licet, non tot mutationes factæ
" sunt, quot in aliis bene multis Scripturæ
" libris, neque tantam Asteriscorum turbam
" adhibuit Origenes, quantam in sequentibus.
" In Exodo longe plura addidit & mutavit:
" nam præterquam quod cap. 28. sex inte-
" gros versus, in LXX. non accurate positos,
" cum Asteriscis adjecit; insuper à capite
" 36. ad finem usque Libri omnia, quæ in
" Translatione τῶν Ο. sus deque versa erant,
" additis Obelis & Asteriscis suo ordini re-
" stituit, ut fusi in nota ad caput 36. ex
" antiquo Basiliensi Codice desumpta, narra-
" tur. Libri Levitici, Numerorum, ac Deu-
" teronomii, pari pene erant atque Genesis
" conditione. In libros Josuæ & Judicum,
" innumerae pene ab Origine mutationes ad-
" vectæ sunt: ibi passim Asterisci pro omissis,
" & Obeli pro adjectis observabantur. In
" Libris Regum instaurandis Origenis nostri
" desudavit industria: in his enim multa
" loca emendatione opus habebant; maxime
" autem Libro 3. ubi historiæ non pauca
" suis sedibus ejectæ peregrinis in locis ver-
" sabantur. In Libris Paralipomenon quid
" ab Origine præstitum fuerit non ita facile
" est indicare, quoniam in hac Scripturæ
" parte paucissima Hexaplorum supersunt
" fragmenta. In Libro Job octingenti cir-
" citer versiculi variis in locis desideraban-
" tur, quos ex aliorum Interpretum transla-
" tionibus, maxime vero ex Theodotionis
" Editione, cum Asteriscis adjecit Origenes.
" Tanti vero defectus causa, si augurari li-
" ceat, hinc petenda est, quod tam obscuri
" Libri vertendi difficultate deteriti Inter-
" pretes, multa prætermiserint. In Psalmis
" vero, qui omnium manibus terebantur,
" longe pauciora, quam in Libro Job addita
" & detracta sunt: non rari tamen ibi erant
" Obeli & Asterisci. In Proverbiis non
" tanta fuisse videtur Asteriscorum & Obe-
" lorum turba, nisi circa finem, ubi quædam
" præ-

* See above, pag. 159. col. 2.

“ præpostere posita occurrebant. In Eccle-
 “ siaste plurima cum Asteriscis adjecta fuere,
 “ quorum pars non minima in Editionibus
 “ τῶν O. hodiernis remansit, ut infra dicturi
 “ sumus. In Canticis, ut quidem arbitra-
 “ mur, non multa erant Obelis & Asteriscis
 “ notata. In Hefaiâ quid Origenes addide-
 “ rit cum Asteriscis, quid demendum signi-
 “ ficaverit cum nota Obeli, quisque videre
 “ potest in Editione Procopii in Hefaiâ,
 “ à Joanne Curterio adornata: ubi etiam si
 “ bene multa hujuscemodi compareant, pau-
 “ ca tamen existimabuntur, si comparentur
 “ cum iis, quæ in Jeremia & Ezechiele oc-
 “ currebant: in Jeremia quippe multa à
 “ LXX. Interpretibus omiſſa, cum Asteris-
 “ cis ex Theodotione addita fuere: plurima-
 “ que insuper à capite 25. usque ad finem,
 “ transposita & confusa, nativo ordini resti-
 “ tuta sunt: in Ezechiele innumera à Seni-
 “ oribus illis prætermiſſa cum Asteriscis ad-
 “ dita fuere. Si quis vero formam trium
 “ Prophetarum, Hefaiâ, Jeremiæ & Ezechi-
 “ elis secundum Editionem τῶν O. Hexapla-
 “ rem conspiciere voluerit, adeat vetustissi-
 “ mum Codicem Prophetarum, ubi illa τῶν
 “ O. Editio Hexaplaris repræsentatur. In
 “ Editione τῶν O. Danielis Prophetæ, quæ-
 “ dam addidisse cum Asteriscis, quædam
 “ Obelo notasse Origenem, ait Hieronymus.
 “ Sed quia, ut arbitrantur Eruditi, in Editi-
 “ one illa lacunæ frequentiores aderant, pro
 “ ea substituit Theodotionem, qui solus, ut
 “ testificatur Hieronymus, in Ecclesiis postea
 “ legebatur. In duodecim Prophetis mino-
 “ ribus pauca annotavit Origenes.

2. The Author proves from a Passage of
 St. Jerome (Ep. ad Suniam & Fretelam Col. 627.)
 that Origen mended the Translation of the
 Septuagint, and inserted it in his Hexapla
 with Asterisks and Obeli. He also quotes
 two other Passages for the same purpose a-
 gainst some Modern Writers, who pretend
 that Origen did not insert those Marks in the
 Hexapla, but in another Edition of the Sep-
 tuagint published by it self. Here follows
 the Passage of St. Jerome: many Readers will
 be well pleased to find it here. “ In quo illud
 “ breviter admoneo, ut sciatis aliam esse
 “ Editionem, quam Origenes & Cæsariensis
 “ Eusebius, omnesque Græciæ tractatores
 “ κοινὴν, id est, communem, atque Vulga-
 “ tam, & à plerisque nunc Λεξιανδρὸς dicitur;
 “ aliam LXX. Interpretum, quæ & in ἐξα-

“ πλοῖς codicibus reperitur, & à nobis in La-
 “ tinum sermonem fideliter versa est, & Je-
 “ rosolymæ atque in Orientis Ecclesiis de-
 “ cantatur κοινὴ autem ista, hoc est,
 “ communis Editio, ipsa est quæ & LXX.
 “ Sed hoc interest inter utramque, quod
 “ κοινὴ pro locis & temporibus, & pro vo-
 “ luntate Scriptorum, vetus corrupta Editio
 “ est. Ea autem quæ habetur in ἐξαπλοῖς,
 “ & quam nos vertimus, ipsa est quæ in E-
 “ ruditorum Libris incorrupta & immaculata
 “ LXX. Interpretum translatio reservatur.
 “ Quidquid ergo ab hac discrepat, nulli
 “ dubium est, quin ita & ab Hebræorum
 “ auctoritate discordet.

3. Father de Montfaucon proceeds to shew
 the Use of Asterisks and Obeli in the Hexapla.
 Origen made use of an Asterisk, like this ✱,
 and prefixed it to every Addition in the Sep-
 tuagint; and then inserted two large Points
 thus: at the End of every Addition. The
 same Father prefixed an Obelus of this
 Form — to every Thing that was to be
 left out, and inserted also two Points: at
 the End of it. By which means the Com-
 mon or Vulgar Edition of the Septuagint ap-
 peared both corrected and untouched, ex-
 cepting those Passages that were transposed;
 for Origen restored them to their proper Pla-
 ces, according to the Hebrew Copy. What
 was inserted next to an Asterisk, was most
 times taken from Theodotion; pretty often
 from Aquila; sometimes, but seldom, from
 Symmachus; and now and then from two of
 those Translators, or from them all. Father
 de Montfaucon says it is no easy thing to know,
 whether Origen himself inserted the Name of
 each Translator with the Asterisks in the Text
 of his Edition; or whether this was done in
 the following Ages by those, who collected
 the Readings of the Hexapla, and inserted
 them in their Bibles.

What was added to the Text of the Sep-
 tuagint with Asterisks, says the Author, was
 sometimes of use to make the Sense clearer
 and more perfect; but it was generally use-
 less, and even did more harm than good; for
 Origen took great care to insert all the Hebra-
 isms, which the Septuagint had laid aside, as
 being inconsistent with the Genius and Turn
 of the Greek Language. The Readers will
 find this Remark confirmed by a vast Num-
 ber of Passages in this Work.

The

The *Septuagint* did also leave out many Words that might have been translated, but were of no use to express the Sense of the *Hebrew* Text. *Origen*, who thought that those Words had been overlook'd by the *Septuagint*, was also very careful to insert them in his Edition.

That Father did also frequently make use of *Obeli*, to point out those Things which were not in the *Hebrew*, and had crept into the Version of the *Septuagint*. But those *Obeli* were very often prefix'd to Things, which the *Septuagint* had inserted to render their Translation clearer and more elegant; and though they were not in the *Hebrew* Original, they made it more intelligible.

Lastly, The Author observes, that when the Words of the *Septuagint* did not seem to express exactly the Sense of the *Hebrew* Text, *Origen* prefix'd an *Obelus*, or rather a *Lemniscus* to those Words, and inserted next to them an *Asterisk*, attended with the Words of another Translator, as we shall see by and by.

4. *Origen* used two other Marks, called *Lemnisci* and *Hypolemnisci*, which make the Subject of this Section. The First was a small Line with a Point over it, and another under it —• The Second was also a small Line, having only one Point under it —• Father *de Montfaucon* observes, that it is very difficult to know exactly what use *Origen* made of those Marks. Having examined and confuted what *St. Epiphanius*, *John Curterius*, and *Masius* say upon this Head, he proposes his own Opinion as a mere Conjecture. He is inclined to believe, as I have just now said, that when the Words of the *Septuagint* did not seem to express exactly the Sense of the *Hebrew*, *Origen* prefixed to them a *Lemniscus*, and inserted next to them an *Asterisk*, attended with the Words of another Interpreter. Here follows an Instance of it in the XXIX Psalm, Vers. 1. —• ἐνέγκλε τῷ κρείῳ υἱοὶ θεοῦ ✕ ἐνέγκλε τῷ κρείῳ υἱὸς κρείων: The *Lemniscus* shewed that the first Reading was of the *Septuagint*; and the *Asterisk*, that the second Reading with two Points at the End of it, was of *Theodotion*. Those two Readings have remained in our Editions of the *Septuagint*, and in the *Latin* Translation. This Work will afford many Instances of the like Nature.

As for the *Hypolemniscus* —•, Father *de Montfaucon* conjectures, that it denoted only

an unaccurate Reading of the *Septuagint*, without any Addition to it. The great Resemblance of the *Obeli* with the *Lemnisci* and *Hypolemnisci*, not only as to their Form, but also as to their Use, is the Reason why the latter have been confounded with the former. The Author observes that, abating a Passage in *Hesychius*, he has not found any mention made of the *Lemnisci*, ever since *St. Epiphanius's* and *St. Jerome's* time, either in Manuscript Bibles, or in the *Catene* and Commentaries.

5—7. It appears from a Passage of *St. Jerome*, that in his Time a great many Copies of the *Septuagint* were full of *Asterisks* and *Obeli*; and those Marks are now to be found scattered up and down in most of the Greek Manuscript Copies, and even in some *Latin*, especially in the Book of *Job*, and in the *Psalms*. Many things have crept into our Printed Editions of the *Septuagint* from that of the *Hexapla*. The *Alexandrian* Copy, says Father *de Montfaucon*, does generally follow the *Hexapla*, particularly in the Book of *Judges*. As for the Edition of *Complutum*, it frequently exhibits the Readings of other Interpreters, especially of *Symmachus*. The Copy of the *Vatican* does also contain many Readings taken from the *Hexapla*. The Author takes notice of Two among others, viz. *Job* IX. 3. and *Psalms* XVIII. 35. in those two places the Reading of *Theodotion* is to be found with that of the *Septuagint*. These Observations plainly shew, that 'tis in vain to pretend to have a pure Edition of the *Septuagint*, and such as it was before *Origen*.

In that Father's Time, and some Ages after him, all the Books of the Bible were written in Capital Letters, and many of those Letters being pretty like one another, were easily confounded; which occasioned a great many Corruptions. The following Letters were more frequently taken one for another, viz. A, Δ, Λ. α, δ, λ. and Ε, Θ, C. ε, θ, σ. and sometimes M, and N. The Author gives several Instances of such Corruptions. Thus in the *Septuagint* we read Four times ὤμων for ὄνων, humeros for asinis, viz. *Jos.* IX. 4. and X. 1. 6.

The Resemblance of Words or Sound did also occasion many Alterations. Thus *Job* XXXIX. 22. we find συναγῆς βασιλεῖ, occurrens Regi, instead of συναγῶν βέλει, occurrens telo.

Many

Many other Causes have contributed to corrupt the Translation of the *Septuagint*. Nor could it be otherwise, considering that it was so frequently transcribed, and in so many different Countries. Nay, the Author observes, that the Ancient Writers and Scholiasts do often quote Passages out of the *Septuagint*, that are not extant now in their Version, because several Additions with *Asterisks* were inserted in some Copies, and not in others.

8. Lastly, Father *de Montfaucon* treats of the Ancient Distinction of *Chapters* and *Verses*, and shews that they were formerly much shorter, than they are now.

I shall go on with this Extract in the next *Memoirs*, and insert here the following Article.

IV.

LETTRES édifiantes & curieuses, écrites des Missions Etrangères, par quelques Missionnaires de la Compagnie de Jesus. Dixième Recueil. A Paris, chez Jean Barbou, rue Saint Jacques, vis-à-vis le College de Louis le Grand. MDCCXIII.

That is, *CURIOUS and Edifying Letters, written from the Foreign Missions by some Missionaries of the Society of Jesus. The Tenth Collection. Paris. MDCCXIII. In 120. pagg. 439.*

Our Booksellers do not receive these *Curious and Edifying Letters*; and therefore I must present the Readers with an Extract taken from the *Journal des Scavans*. An Account of the Ninth Collection may be seen in the 1st Volume of these *Memoirs*, pag 309, & seq.

THE First Letter of this Collection was written by Father *de la Lane*. He

gives an Account of the Mission of *Carnate*. That Mission has a vast Extent: It comprehends the Kingdoms of *Carnate*, *Visapour*, *Bijanagaran*, *Ikkeri*, and *Golconde*, besides a great Number of small Territories belonging to particular Princes, most of whom are tributary to the Great *Mogul*. All the Officers of that Monarch use with great Rigor all the Nations of the *Peninsula of India*; but notwithstanding such an ill Treatment, those Nations are very much addicted to their Superstitions, and hate the *Europeans*. Their Hatred proceeds from the Correspondence, which the *Europeans* have been obliged to keep from the Beginning with the Tribe of the *Parias*, the vilest of all the *Indian Tribes*. Were it not for that unhappy Aversion, which they have for us, says Father *de la Lane*, and which through a Hellish Device, extends to our Holy Law, it may be said that the *Indians* are otherwise well disposed towards Christianity. They are very sober, and never guilty of any Excess in Eating and Drinking. They are not, or at least do not appear to be fond of Women. They pay an extraordinary Respect to their Teachers; they prostrate themselves before them, and look upon them as their Fathers. There is hardly any Nation more charitable to the Poor: It is an inviolable Law among Relations to assist one another. They are also very zealous for their *Pagodes*. They are very moderate, and extremely offended with Passion and Anger. It is certain, says the Missionary, that many would embrace the Christian Religion, were they not afraid of being turned out of their Tribe. This is an Obstacle, which seems to be almost insurmountable; and none but God can remove it by one of those extraordinary Means, that are unknown to us. A Man, turned out of his Tribe, is quite undone: His Relations can no longer keep Company with him; nay, they are not allowed to give him some Fire: If he has any Children, he can find no body that will marry them. He must starve, or get into the Tribe of the *Parias*, which is the Height of Infamy among the *Indians*.

Though the *Indians* are Idolaters, they have had a distinct Knowledge of the true God, as it appears from the Beginning of a Book called *Panjangan*. The Words run thus, as they have been translated by Father *de la Lane*. "I worship that Being, who is neither

“neither liable to Change, nor to Uneasiness;
 “that Being, whose Nature is indivisible;
 “that Being, whose Simplicity is not susceptible of any Composition of Qualities;
 “that Being, who is the Original and Cause of all Beings, and surpasses them all in Excellency; that Being, who is the Support of the whole World, and the Source of the triple Power”. But those fine Expressions, says the same Father, are afterwards mixed with many Extravagancies. In the next place, he gives us a Notion of the Religion of that People. The *Bramins*, who are their Ministers, raise all the Persecutions, which the Missionaries suffer. The Author draws up the Character of those *Bramins*; and it is attended with a Curious Account of their Learning.

The Second Letter was written by Father *Faure*. That Father, who was at first designed for *China*, made some Stay at *Manilla*. He commends the Christians of the *Philippine* Islands, and their Pastors. He also bestows a just Encomium upon the extraordinary Courage of the Abbot *Sidoti*, who in the Year 1709. ventured to get into *Japan*, to preach the Gospel there. From *Manilla*, Father *Faure* sailed to the Coast of *Coromandel*, where his Superiors sent him to preach Jesus Christ to the Inhabitants of the Isles of *Nicobar*. The Isle of *Nicobar*, from which many others that surround it, are so called, is but Thitty Leagues distant from *Achen*. Its Soil abounds with several Sorts of Fruit; but it produces no Corn, nor Rice, nor any other Sort of Grain: The Inhabitants live upon Fruit, Fish, and insipid Roots called

Ignames. The *Nicobarians* worship the Moon, and are very much afraid of Devils, of whom they have an imperfect Notion. They are not divided into Tribes. They are but imperfectly known: The *Mahometans* themselves, dispersed all over *India*, could not penetrate into the Isles of *Nicobar*. No public Monument, consecrated to a Religious Worship, is to be seen in those Islands. There are only some Caves hollowed in the Rocks, for which those Islanders have a great Veneration: They dare not go into them, for Fear of being beaten by the Devil.

The *Lys Brillac*, a French Ship, commanded by Captain *du Demaine*, carried Father *Faure* and Father *Bonnet* to one of those Islands, where they landed with a small Trunk containing their *Chappel*, and with a Sack of Rice. “As soon as they came to the Island, says Father *du Halde* Author of this Collection, they fell upon their Knees, said their Prayers, and kissed the Ground with great Respect, to take Possession of it in the Name of Jesus Christ. Afterwards having concealed their *Chappel* and their Sack of Rice, they went into the Woods to look for the Islanders. We shall not know their Fate, but by the first Ships that shall go that Way. We have only these Particulars from Captain *du Demaine*, who further says, that before he put the Missionaries a-shore, he perceived one of those *Barbarians*, with Arrows in his Hands, who looked boldly upon them for a considerable time, and then retired into the thick Part of the Wood”.

I'll keep the remaining Part for another Time.

L O N D O N.

MR Ray's ENGLISH HERBAL, so long desired, with Figures Engraven on Folio Copper Plates, is now ready to be Delivered, viz. the First and Second Part, containing the Figures of Six Hundred English Plants, for a Guinea, to such Persons who have or shall Patronize one Table, or more; to others, one Guinea and a half. Any Person paying for Five Books, shall have a Sixth *Gratis*;

with a Table inscribed to them by their Humble Servant, *James Petiver*, in *Aldersgate-street*, London.

Proposals and an Abstract of this Curious Herbal, may be seen at Page 160. in these Memoirs of June last.

E R R A T A.

In the last Memoirs, Pag. 235. Col. 1. Lin. 15. read *singuli carri ducerentur*.

L O N D O N: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 6 d.)